

THE JEWISH GOD MAN KING

ISAIAH 11:1 *There shall come forth a Rod (kho-ter) from the stem (geh-zah) of Jesse, And a Branch (na-tser) shall grow out of his roots.* (NKJV)

Isaiah's prophecy tells us that Messiah will be a genetic descendant of Jesse, which means that He will be human. And concerning His humanity, the emphasis here is on Messiah's lowly origin. The picture painted by the prophet is that of a tree which has been cut down, leaving only a *geh-zah*, meaning a dead stump, a stem, the tree stock, *specifically the root of Jesse.*

Now, a single shoot remains growing low, near to the ground, eventually bearing fruit. This single shoot is the *na-tser*, translated as BRANCH. This Hebrew word *na-tser*, meaning sprout, shoot, or branch contains the idea of being *verdant*, in other words... GREEN and FULL OF LIFE.

It is interesting that this particular prophecy does not use the name of David, but uses the name of David's father, Jesse. *David is normally associated with kingship, royalty and wealth.* Remember, however, that in his youth, living in the house of Jesse, David was a poor shepherd boy. During the lifetime of David, Israel's enemies were conquered, the Jewish nation was consolidated and unified. *The house of Jesse was raised from poverty in Bethlehem to honor and majesty in Jerusalem.*

Isaiah utters this prophecy about 1.5 centuries before the southern kingdom of Judah is carried off into Babylonian captivity. The emphasis of verse 1 is that although Messiah will be a descendant of David, He will NOT appear until the House of David has been once again been reduced to what it was in the days of Jesse. *This verse concentrates on the lowly origin of Messiah at the time of His birth, rather than the majesty of His kingdom which will be seen at His Second Coming.*

From this stump of Jesse, shoots forth a nascent BRANCH (Messianic title) that will fully develop into a *kho-ter*, a mature ROD, referring to Messiah's AUTHORITY... as it says in Revelation 12:5 *He shall rule all nations with a ROD of iron* (Psalm 2, Psalm 110:1-2, and Revelation 2:27, 19:15).

In this first verse, Isaiah is making a **comparison-contrast** to final verses of chapter 10 which describes how God's judgment falls upon the Assyrian army. Their destruction is like the forest of Lebanon having all its branches chopped off and trees cut down. *Although the God's judgment will similarly reduce the Kingdom of Judah to a tree stump... ultimately the *na-tser*, the Messianic Branch will shoot forth from this root of Jesse.* Because of this, the Jewish nation has hope, and a guaranteed future.

In verse 1 then, we see the Messiah's HUMANITY. But now in the verse 2, His DEITY will be seen. *Some passages dealing with the Kingship of the Messiah add an amazing dimension to the Person of the Messiah, making Him a man, and yet much more than a man.* An aspect of the **Kingship of the Messiah** is this strange **GOD-MAN Concept** – which is found throughout OT prophecy – and is very important to our understanding of Scripture.

ISAIAH 11:2 *The Spirit of the LORD shall rest upon Him, The Spirit of **wisdom and understanding**, The Spirit of **counsel and might**, The Spirit of **knowledge and of the fear of the LORD.*** (NKJV)

Here we are told that Messiah will have the sevenfold completeness, or fullness of the Holy Spirit. *The description used here is representative of the Jewish Menorah or seven branched lampstand.* The **Spirit of the Lord** is mentioned once, followed by three more references to *the Spirit of*, each one followed by two complimentary attributes. **SEE CHART**

The complex nature of the Godhead is also seen in verse 2. THE SPIRIT, of course is the Ruach HaKodesh, the Holy Spirit. The Spirit of THE LORD, the LORD is YHVH, God the Father Himself. And the Spirit of the LORD will rest upon HIM, the Messianic Person.

*The fact that the sevenfold perfection of the Holy Spirit will **nu-akh**, rest upon, meaning **settle down and REMAIN** on Him, indicates that the Messianic person will be deity. It actually says the **Ruach** will **nu-akh**.*

In verse 2, Isaiah is drawing a **parallel** with the start of King David's career, as seen in I Samuel 16:13: *Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. **Read I Samuel 16:12-13***

As the Spirit of the LORD came upon David when he was anointed king, so too will the Spirit of the LORD **rest** upon David's descendant, Messiah who will rule the world. **Read John 1:29-32.** John the Baptist is testifying to the delegation of Pharisees (sent from Jerusalem to investigate) that it is Yeshua who is the long awaited and prophesied Messianic King.

John 1:32 *And John bore witness, saying, I saw the Spirit descending from heaven like a dove, and He **remained** (me-no) upon Him.*

The difference in David and Yeshua's career is in the character of the anointing. David's prayer of repentance found in Psalm 51:11 states: *Do not cast me away from Your presence, And do not take Your Holy Spirit from me.* The departure of the Holy Spirit from David was a real possibility. Remember how the spirit departed from Saul in I Samuel 16:14?

However, John the Baptist says the Holy Spirit **remained** upon Yeshua. The Greek word here is *me-no* meaning to remain, abide, sojourn, not to depart, to be present continually, not to perish, to endure, to remain as one, and not to become another or different.

Furthermore, in John 3:34, John the Baptist describes Yeshua as having the fullness of the Spirit. The NKJV reads *For He whom God has sent speaks the words of God, for God does not give the Spirit by measure.* The NIV translates it *...for God gives the Spirit (to Him) without limit.* The NLT reads *...for God's Spirit is upon him without measure or limit.*

The NT teaches that all who believe in Yeshua as Messiah are given a measure of the Holy Spirit. *Because each believer only has a measure of the Spirit, each one has different gifts and ministries* (I Corinthians 12:13-14). No one ever has all of the gifts because God has ordained that the members of the *kehilat* be mutually dependent. Yeshua, however, was given the Spirit *without measure*.

In Scripture the number seven signifies perfection, completeness or fullness. The sevenfold nature of the Spirit in Isaiah 11:2 is therefore synonymous with the *measureless fullness* in John 3:34. It also corresponds to the *seven spirits* of Revelation 1:4, 3:1, 4:5, and 5:6.

Revelation 5:6

*And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are **the seven Spirits of God** sent out into all the earth.*

Isaiah 11:2 then, helps us understand that Revelation's seven Spirits are not seven separate spirits, but the One Holy Spirit Himself in His sevenfold perfection, the precise perfection always resting upon Messiah.

REVIEW: The Davidic Covenant was made between God and David, who stands as the head of the Davidic House and Dynasty, the only rightful claimant to the Davidic Throne in Jerusalem (Jeremiah 30:9; Ezekiel 34:23-24). In this unconditional covenant, God promised David four ETERNAL things: an Eternal House, an Eternal Kingdom, an Eternal Throne, and an Eternal Son (descendant). The eternity of David's House, Kingdom, and Throne is guaranteed ONLY because the Seed of David culminates in One who is Himself eternal: **The Jewish God Man King.**

John 1:30 *This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.'*

If we understand the OT God-Man concept, then this verse makes sense. John's cousin Yeshua is AFTER him in his humanity, because He was born 6 months before John. *But He is preferred before John, because Messiah Yeshua is BEFORE John in His deity.* Isaiah 9 teaches that the Messiah is **Avi-Ad**, the Father of Eternity, and this is how He can be BEFORE John the Baptist.

ISAIAH 9:6-7

6a *For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. 6b And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this.* (NKJV)

This prophecy deals with Messiah's origin, both human and divine. His Messiahship is seen clearly in verse 7 (Isaiah 11 is an elaboration), *but let's break down verse 6 to examine the God-Man aspect.*

HUMAN ORIGIN: In 9:6a the humanity of Messiah is emphasized. Isaiah sees a Son, given by God and being born in the human world; specifically, the Jewish world. *The phrase "unto us a Son is given" in the OT emphasizes a unique gift of God.* This is the same Son as in Psalm 2.

DIVINE ORIGIN: In 9:6b this Son is given four names, each one having two parts. Each of these names is applicable to God; three of them exclusively so.

1. Wonderful Counselor (Pele-Yoeitz)

In some translations a comma is placed between these two words making them two separate names. The word "wonderful" is in the construct state and should be taken together with "counselor."

There are some words in Hebrew which are used only of God and never of men. For example **barah**, meaning "to create" is something that only God can do. *Only God can barah, create ex nihilo, create something from nothing, or bring into existence what does not exist.* Man can't do that, we can only remodel. We can reconstitute the orange juice, but only God can program the genetic code of the orange tree and speak it into existence in the first place.

Another word like this is **pele**, rendered here in English as "wonderful." In English, "wonderful" may be freely used of many things, *but in Hebrew it is reserved exclusively for that which is divine.*

2. Mighty God (El-Gibbor)

Obviously this is never used of a mere man. *Only God is Almighty.*

3. Eternal Father (Avi-Ad)

Literally: Father of Eternity. The Son who is to be born will be the Father of Eternity, meaning that He is the source of eternal life. *Clearly this is to be no mere man.*

4. Prince of Peace (*Sar-Shalom*)

This is the only one of the four names which can be used both of G-d and man. However, all four of these names are used elsewhere in the Book of Isaiah (25:1, 10:21, 63:16b, 26:3) and in each case they are use of G-d alone, never of man. In context then, Isaiah uses all of these terms exclusively of G-d. *Only God's government and peace can increase without end as the verse says.*

In summary then, Isaiah 9:6 presents us with a Being who is both God and man. Isaiah 9:7 then goes on to show us that this person is the Messiah of Israel: He is to sit upon the throne of David (a reaffirmation of the Davidic Covenant found in II Samuel 7:11b-16 and I Chronicles 17:10b-14).

This further explains what the prophet said two chapters earlier in **Isaiah 7:14**: *Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.*

Isaiah declares that there is going to be a Son born of a virgin. *Then He is given a name which is said to be Immanuel.* In the Bible, when a parent names his child, it show the thinking of the parents. *However, when God gives a person a name, it actually represents the person's very character as only God can foresee.*

When this Child is named Immanuel by God, the name portrays the actual character of the Child. Immanuel literally means "With us, God." Here we have a Child that is born of a virgin and who is "With us, God" or "God is among us!" The Isaiah 9 passage further clarifies that this Son is a descendant of David, and He is labeled as God Himself. Isaiah clearly portrays the Messiah as the God-Man. Isaiah is not alone in presenting this picture, Jeremiah the prophet echoes Isaiah.

Jeremiah 23:5-6 *Behold, the days are coming, says the LORD, That I will raise to David a Branch of righteousness; A King shall reign and prosper, And execute judgment and righteousness in the earth. In His days Judah will be saved, And Israel will dwell safely; Now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS.*

Here, too, a descendant of David reigns upon the throne of David and the character of His reign is described as one of peace and security for Israel. Yet He is given the very name of God, which can only belong to God Himself – Adonai Tzidkenu – YHVH our righteousness. This is the YHVH, the very name that God revealed to Moses as being His own personal name: I AM. Once again, the future King Messiah of Israel is seen as a man on one hand but as God on the other.

Micah 5:2 *But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting.*

Micah was a contemporary of Isaiah, prophesying at the same time, but in a different part of Judea. Isaiah 7:14 told us that Messiah was to be born of a virgin; here Micah tells us where that birth is to take place: not in Jerusalem as might have been expected, but in Bethlehem. What was hinted in Isaiah 11 (the stem of Jesse), is now stated clearly. As regards His human origin, He is to be born in Bethlehem.

Regarding His divine origin however, His goings forth are from of old, from everlasting and these Hebrew words are the strongest Hebrew words ever used for eternity past. They are used of God the Father in Psalm 90:2. *What is true of God the Father is also said to be true of this One who is to be born in Bethlehem.*

Only one Person is eternal from eternity past, and that is God Himself. As to His human origin, He was born in Bethlehem; as to His divine origin, He is from eternity, which means He is both God and man at the same time.

Zechariah 13:7

*Awake, O sword, against My Shepherd, Against **the Man** who is My Companion (*amiyth*), Says the LORD of hosts. Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones.* (NKJV)

The humanity of Messiah is obvious: "...*against the man*..." The words which follow are never adequately translated into English and so the divinity of Messiah is not made obvious.

The Hebrew word *amiyth*, translated as *companion* is a word that literally means "my equal." Other versions may translate it as *my fellow*, or *my associate*, or *my partner*, or even something else. But, the verse literally reads: *Awake, O sword, against My Shepherd, Against the Man* (notice it says the Man, emphasizing His humanity) *who is My Equal, Says YHVH of hosts.*

This man is G-d's equal, and G-d's equal must be G-d Himself. On one hand, His humanity is stressed: THE MAN, and then His deity is stressed: MY EQUAL.

Psalms 110:1-2

*A Psalm of David. The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." The LORD shall send the **rod** of Your strength out of Zion. Rule in the midst of Your enemies!*

We should note first of all that the psalmist here is David, who was king over all the Land of Israel. *He established a Jewish empire by subjugating the surrounding nations and collecting a tribute from them. David had no human lord*; there was no authority over him except YHVH Himself. Yet, in verse 1 of this psalm, David speaks of two personalities, two lords: *The LORD (YHVH) said to my Lord (a-don)...* Who could "my Lord" be, since David had no human over-lord?

The only way to understand this verse is to see YHVH as God the Father and "David's Lord" as Messiah. It is Messiah, therefore, who is invited to sit at God's right hand. What we have here is a prophecy which was fulfilled at Yeshua's ascension from earth to heaven after His resurrection, when He had completed His redemptive work and sat down at His Father's right hand.

Implicit within this prophecy is the concept of the God-Man. We know from **I Kings 2:19** that anyone who sits at a king's right hand must be equal with the king. *When one king made a visit of state to another king, he would sit at his host's right hand.* Since Messiah is invited to sit at God's right hand, it follows that Messiah must be equal with God.

As to His humanity, Messiah is to be a descendant of David. **As to His deity**, He can sit at the right hand of God. He is to sit there for some period of time, *Till I make Your enemies Your footstool...*

This statement presupposes the First Coming and its rejection. The First Coming is to be in hostile circumstances and in verse 2 the enemies of verse 1 are said to be in Zion itself. Because the First Coming is rejected, Messiah is invited to sit at the right hand of God for a period of time, until His enemies subject themselves to Him. This is further developed in Psalm 80.

Psalms 80:17

Let Your hand be upon the man of Your right hand, Upon the son of man whom You made strong for Yourself.

The whole of Psalm 80 deals with the national salvation of Israel just prior to the Second Coming. Israel is now pleading for Messiah to return, but within their prayers there is one verse that is a development of the teaching of Psalm 110:1, which we just looked at.

In Psalm 80, Israel is praying to God for deliverance and in verse 17 the One they ask to come and deliver them is the One seated at God's right hand. As we saw in Psalm 110, this is the Messiah who has ascended to the right hand of God following His rejection. Psalm 110 also states that Messiah will remain there until Israel repents and asks for His return. *It is this repentance which is being described in Psalm 80.*

The title given to Messiah in verse 17 is "the Son of Man." This is a very common messianic title in the NT, particularly in the Gospel of Luke. Psalm 80 then repeats the teaching of Psalm 110:1, since the "Son of Man" is sitting at the right hand of God, He must be equal with God; thus we have another verse which affirms that Messiah must be a God-Man.

CONCLUSION: LET'S RETURN FULL CIRCLE BACK TO ISAIAH 11:1

There shall come forth a Rod (kho-ter) from the stem (geh-zah) of Jesse, And a Branch (na-tser) shall grow out of his roots. (NKJV)

We began our study today by seeing that although Messiah will be a descendant of David, He will NOT appear until the House of David has been once again been reduced to what it was in the days of Jesse. And we see the exact fulfillment of this prophecy in the gospel record. Yeshua was born into the House of David. He was born in Bethlehem, the home of Jesse. And, He was born in great poverty.

This is seen at the time of Miriam's purification in Luke 2:21-24:

When eight days were fulfilled for the circumcision of the child, his name was called Yeshua, which was given by the angel before he was conceived in the womb. When the days of their purification according to the law of Moshe were fulfilled, they brought him up to Yerushalayim, to present him to the Lord. (as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the Lord"), and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons."

It was required by the Law, in Leviticus 12:1-8, that after the birth of a baby, the mother should go to the Temple and make sacrifice for her cleansing. *This had to be a blood sacrifice of a lamb and a turtledove or pigeon. Provision was made for exceptionally poor families,* from whom two turtledoves or pigeons were acceptable. Yeshua was born into a family that was so poverty-stricken, that the only offering the parents could afford to give was optional two turtledoves, a sign of their economic destitution. *Both Miriam and Joseph were descendants of David, and so the abject poverty of the House of David is made clear.*

Matthew 2:23 states that of all the places to be raised, Yeshua was raised in one of the most denigrated towns: Nazareth, and was called a Nazarene, and that was not considered a favorable title. It was not a title of respect. *Can any good thing come out of Nazareth?* was a popular saying. It was a city of disrepute. Furthermore, Matthew 8:20 states that He had no wealth of His own.

Part of the humanity of Yeshua involved His humiliation. There is a biblical doctrine that theologians call *The Incarnation*, and an aspect of it deals with *the Humiliation of the Messiah*. I am going to close our *drasha* today with a verse that tells us why He would voluntarily suffer this humiliation.

II Corinthians 8:9

For you know the grace of our Lord Yeshua the Messiah, that, though he was rich (diety!), yet for your sakes he became poor (humanity!), that you through his poverty might become rich.

There is our rabbinic uptick... through His poverty (in becoming human) we have become rich! SO... Who is our Jewish God Man King? Yes, YESHUA. Now that we have a better idea about this OT God-Man Concept... the stage is set for an upcoming study about **The Incarnation**, in which we'll see what Scripture reveals about the Word that became flesh.